

11
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**THE
INAUGURATION
OF
John Martin Thomas
AS
PRESIDENT OF MIDDLEBURY COLLEGE**

WEDNESDAY, JUNE 24, 1908

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JOHN MARTIN THOMAS

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President of Middlebury College

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The Hon. JOHN WOLCOTT STEWART, LL. D., presiding

INVOCATION by the REV. HENRY WOODWARD HULBERT, D. D., of the Class
of 1879

HYMN "O God, our Help in Ages Past"

ADDRESS AND DELIVERY OF THE CHARTER AND KEYS by PRESIDENT
EZRA BRAINERD, D. D., LL. D.

ADDRESS on behalf of the Alumni by the REV. JUNIUS EDSON MEAD, D. D., of
the Class of 1890

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ADDRESS AND DELIVERY OF CHARTER AND KEYS

BY PRESIDENT EZRA BRAINERD, D.D., LL.D.

Honored Sir: It is with great pleasure that, on retiring from the Presidency of Middlebury College, I am permitted to greet you as my successor, and to transfer to you the insignia of office. We are glad to call to mind that you are an Alumnus of the College, as was your esteemed father before you; to know that you were born and bred in the worthy traditions, and in the Christian ideals, of the venerable institution over which you are to preside; that you are familiar with the good work that she has done in the past, and with the special opportunities as well as the special difficulties of the present; that you enter the service of your Alma Mater with the loyal devotion of a son. It is a further privilege for me to think of you also as a former pupil, who was foremost in scholarship, who even in undergraduate days disclosed the traits of character that have been so widely recognized and appreciated in recent years. With sentiments of personal esteem and affection I welcome you to the responsible office to which the Trustees have unanimously elected you; and I pledge for them their loyal support and hearty coöperation in the good work that you may undertake for the advancement of Middlebury College.

I would first of all place in your

hands this ancient parchment, the charter of the College, granted by the State of Vermont nearly one hundred and eight years ago. Its provisions are so wise and so broad, that in all these years it has admirably served the growing needs of the College; and this, notwithstanding the great changes that have meanwhile taken place in social and religious life, the country's vast increase in material prosperity, the marvelous growth of science, and the world's new ideals of education. Let me call your especial attention to its broad catholicity towards the creeds of theology. Though the founders of the College were men of earnest religious character, who held to the teachings of the old New England divines, they deemed it quite unnecessary to prescribe any special religious service or any tests of creed upon those who after them should be called to serve the College as trustees or as teachers. They had such confidence in the power of truth to maintain itself in the generations to follow, that they disdained all artificial attempts to bolster up their beliefs, such as were sometimes made use of by other institutions. They had read the noble plea of Milton in defence of liberty of thought and discussion, and held with him that, "though all the winds of doctrine were let loose to play upon the earth,

so Truth be in the field, we do injuriously to misjudge her strength. Let her and Falsehood grapple! Who ever knew truth put to the worse in a free and open encounter?" We point with pride to the fact that the history of the College has justified this faith, and that the freedom of thought and action which it dictated has not been misused. Free to adjust its teachings and methods to the new light of science and philosophy, and to profit by the lessons of experience, the College has nevertheless been ever faithful to the high ideals of Christian character that inspired the founders.

It is for you, Sir, to uphold this liberal charter in its integrity. As it has not been amended in the century that has passed, so I believe it will need no amendment in the century that is to come. Maintain the continuity of the faith, not by dogmatic assertions, or artificial restrictions, but by cultivating in instructors and pupils supreme devotion to the truth through whatever channels it may be reached. Keep up the true apostolic succession, not by arbitrary rules regarding the election of new members to the Board or to the Faculty, but by calling into the service of the College from any source men of sterling character and of clear intellectual insight.

I transfer to you also this key to the President's Office in the old College Chapel. In this room has centered for over seventy years the administrative work of the College. To this spot all the graduates of the College, now living, have repaired from time to time, when students, for advice or admonition. Here the Faculties of various periods have held long and learned conferences over varied prob-

lems of college policy, or undergraduate discipline. Here at rarer intervals the honorable Board of Trustees have assembled to devise measures for the maintenance and growth of the Institution.

I need hardly remind you that there is no official position in America, whose duties are more varied and more exacting than those of a College President. He needs to be, at least in a college like ours, a teacher, expert not only in his own class room, but competent to oversee the work in other departments, and to coordinate and organize the various courses of instruction in the curriculum. To him the Trustees must largely look for the selection and maintenance of an efficient Faculty. The College President needs to be a wise disciplinarian, of exhaustless patience, of kindly sympathy, of keen insight into human nature, of unflinching courage and inexorable decision. The College President needs in these days to be a man of business ability, an economist in matters of expenditure, as well as an inspirer of liberal benefactions. The College President has responsible duties to the general public: he is in demand for all sorts of public address; his counsel is sought in all organized efforts for social and religious betterment; his opinions are solicited regarding most varied questions of public policy.

These are the important duties to which your Alma Mater has called you; she has faith in your ability to perform them. I congratulate you that you enter upon your responsible work under such favorable auspices. You will have the best of material to work upon in the earnest, ambitious

youth that gather here from the quiet hills of New England. You will have the loyal support of a Faculty whose ability and fidelity have been tried and not found wanting. You will have for your counselors and patrons an experienced Board of Trustees, men eminent in various fields of pro-

fessional life, who will not be disposed to "tangle you up with instructions," but will simply insist on this,—that your work prove a success. That it may be eminently such, is the sincere prayer of him who now most cordially salutes you as the President of Middlebury College.

GREETINGS FROM THE ALUMNI.

BY THE REV. JUNIUS E. MEAD, D.D., CLASS OF 1890.

Dr. Thomas: On behalf of the Alumni of this College I extend to you a most hearty greeting. When the Trustees made this wise selection, we were delighted that you accepted the office, although we knew that other and inviting fields were open to you. You have had a wide outlook on life, but the office you this day enter will require all your experience and all your talents. Eighteen years ago, when we sat in yonder class-room, Professor Eaton spoke his farewell words to us. He said something like this: "Young gentlemen, you may not see the reason for all you have learned in this College, but some day in the years to come there will be a critical hour, the crisis of your life, when you will need all you have learned, if you are then to be master." My dear friend, I believe that hour has come in your life, and that all you have gathered of knowledge or experience will be here needed.

You have been elected to this position because of your broad culture, your keen executive ability, and your strong Christian manhood. But while you have come to the place on the basis of merit, the element of friend-

ship is not wanting. Robert Louis Stevenson once wrote:

"It's an overcome sooth fo' age an' youth,
And it brooks wi' nae denial,
That the dearest friends are the auldest friends,
And the youth are just on trial."

You are an old friend, a brother beloved, and your period of probation is long past. Your friendship and worth have been tested by the great body of the Alumni. If a stranger had come to take up this work, he must needs have waited to become acquainted. You can begin your work tomorrow. You have begun it already. You understand us and we understand you.

The Alumni rejoice that you have not come to the College in a time of decadence. It was otherwise when the honored man who steps down from the President's chair to-day took his place. Then the college lacked students, lacked buildings, and, worst of all, lacked courage. The past ten years especially have been marked by great advancement. He has left a monument behind him. You have come to Middlebury College in a time of opportunity. And great as has

been the achievement of the past, that of the future must be greater. We believe in the kind of evolution that has visible movement in it, that makes each to-morrow better than to-day. College halls are no longer dreary cloisters, but are pulsing with a new, practical life. The next ten years should mean very much to the College, while she keeps in the front ranks of progress.

We profoundly believe in the creation of a strong College spirit. Better one man who goes out proud of his Alma Mater than a thousand who are ashamed of her. It is not always largeness that counts. We do not expect Middlebury to be among the greatest of Colleges numerically, but we expect her to be among the best, and we want every man and woman who goes from this platform to know that as a fact, and to be filled with the thrill of it. It is said that the gallant Sheridan was once so borne away by the enthusiasm of a charge that he got ahead of his troops, and leaped his horse over the breastworks among the Confederate gunners. One of the enemy was so taken by surprise that he forgot to fire his gun, but looked admiringly at Sheridan, and said, "How many more of them are there like you?" As they go out from this College in the years to come, rank by rank, may they catch from you a spirit of loyalty and enthusiasm for their Alma Mater.

You will not find this altogether a rainbow path. The great men who have occupied this chair for more than a hundred years have had their problems, and you will have yours. However, I will not magnify or dwell upon the difficulties of your position, for these are the things that help to make us men.

"For life is not as idle ore,
But iron dug from central gloom,
And heated hot with burning fears,
And dipped in baths of hissing tears,
And battered with the shocks of doom
To shape and use."

We of the Alumni want you to feel that we are with you. You are bone of our bone and flesh of our flesh. We believe in your strong, virile manhood. We believe in your courage and in your plans for a larger and better College. We pledge you our fidelity and assistance to the measure of our ability. If, like Sheridan, you ride on well in advance, we want you to feel that in devotion to this College there are many more like you who are close behind. Some one has said, "I should have been proud to have held the spy-glass for Columbus, to have picked up a fallen brush for Michael Angelo, or to have carried Milton's bag." If we can give you a little assistance with spy-glass, brush, or bag, we shall be proud to render the service.



GREETING FROM THE FACULTY.

BY PROFESSOR WALTER EUGENE HOWARD, LL. D.

President Thomas: As President Brainerd has been my teacher and I have been yours, I have become by the mere lapse of time a kind of "tertium quid" to span the chasm of the years; and so, because I am an older soldier, not a better, the agreeable duty has been assigned to me of speaking for my colleagues this day and extending to you the welcome of the Faculty to the Presidency of this College. To-day President Brainerd comes to the end of his long and honorable service. Tenderly we unbuckle his armor and bid him rest awhile after his long campaigns. To-day you put your armor on. Surely, as one who puts his armor off, he has richly earned the right to say, "I have fought a good fight, I have kept the faith." And you,—young, ambitious, full of hope and zeal and courage,—surely you without boasting may face the future with a steadfast heart. We thought it a happy circumstance, Sir, that the Trustees of this College could find within our own family circle one whom talent, scholarship, and achievement so well fitted for the honorable and responsible office of President of this venerable Institution. You, Sir, are to the manner born. You are a son of the College, as was your honored father; and by all the ties that men hold dearest you are bound in love

and loyalty to our Alma Mater. You are familiar with her traditions, proud of her history, jealous of her fame. In your strong hands, with the blessing of God which I believe still rests upon us, her future is secure. For more than a hundred years Middlebury College has stood for scholarship and for virtue. You, Sir, who have the scholar's mind will not be faithless to the scholar's hope; you, who have yourself heard the apostle's call, will not be forgetful of the Christian's faith. To this exalted service then, to its cares, its duties, its responsibilities and its honors, to its opportunities and its rewards, the Faculty of this College give you most earnest welcome. And whatever wisdom, whatever judgment, whatever experience we may have withal, as they have been at the service of President Brainerd in the days that are past, so shall they be at your service in the days that are to come. As we have been loyal to the College in his administration, we will be loyal to the College in yours. And I can wish nothing better for the College, and I can wish nothing better for yourself than that you may cast as long a shadow when the sun goes down.

President Thomas, the Faculty of Middlebury College bids you Welcome and Godspeed.

INAUGURAL ADDRESS.

SALUTATORY.

Senator Stewart: Before undertaking the more formal duty you have just assigned me, I find it in my heart to say a word or two in response to these kindly greetings. And first, Sir, to you. By whomever it may be tendered, no dearer honor can come to any College man than the Presidency of his Alma Mater. I count myself most happy that in receiving this high commission I take it from the hands of one who for fifty years has rendered honorable service to the Corporation of Middlebury College.

President Brainerd: I shall never cease to be grateful for the kindly and cordial manner in which you have welcomed me. I am here because you asked me to come, because you summoned me to take up the burden you have sustained so honorably and so long. You were one of the first to press this duty upon me, and I know that in no manner can I show my gratitude more acceptably to you than by successful endeavor to promote the interests of the College you have served so well.

Doctor Mead: My honored classmate, I thank you for the pledge of co-operation and good-will in behalf of the Alumni of Middlebury. I shall need their help, and I shall rely upon it in fullest confidence.

Professor Howard: My teacher and my friend, spokesman of a united and harmonious Faculty, I thank you

from my heart for your assurance of loyalty, which in the light of your record I can not doubt. If any other College stirs affection in deeper measure than our own Middlebury, I do not know it. With the passion and patience of that affection we shall work together in the coming days, shoulder to shoulder, and the joy and reward of our life, and full compensation for its burdens, we shall find in the advancement of the work to which we put our hands.

My friends: That I may tell you the spirit in which I undertake my task, I ask your attention to the topic "Religion and the Higher Education"; later in the hour I shall present the condition and needs of Middlebury College, as I understand them.

RELIGION AND THE HIGHER EDUCATION.

Education is the outgrowth of the religious spirit. With body frail and subject to a thousand perils, with knowledge and understanding sufficient to but a trifling fraction of the mysteries that beat in upon his life, with the universe of the far stars and the mighty sun crushing him with its greatness, man would yet rise in majestic self-assertion to the victory of the spirit over all things and forces in space and time. This heroic endeavor after permanence and personal worth is Religion.

It is an essential and primary act of man, the necessary expression of the higher qualities that constitute his manhood. A creature of dominion in

a baffling world, man must seek unto powers above him. With a heart that will have the victory beating in a frame which returns to dust, he is forced to faith for the maintenance of his very being. He will not be the victim and sport of things he seems to be, and that will is the guaranty of religion, which is therefore part of the ambition of our manhood, as native as hunger or love.

Religion is not disinterested. The savage seeks unto his fetich that he may attain power to conquer his enemy, or otherwise advance his interests. The heathen in his blindness bows down to wood and stone, because to him the wood and stone are symbols of the powers that control his life. Even in its higher manifestations and noblest form, Religion directs itself unto the attainment of blessings. Art must seek beauty for beauty's sake alone; philosophy must love the truth simply because it is the truth; morals at their highest declare commandments without argument and without promise of reward; but religious feeling, in distinction from these, beats unshamedly at the temples of the gods in the greatness of its desire and and in the bitterness of its need. By his faith a man will before all things be saved, and some form of individual redemption is the goal of every variety of piety.

Religion, therefore, as the search for the means of greatest blessing, the quest of the higher and the mightier, has ever impelled men out into the regions of wonder. Faith dwells continually on the borderland of knowledge. She retreats from that which is analyzed and described, and takes up her home anew in that which is still

mysterious. No man prays at an oracle whose utterances are reduced to system, nor continues long his habits of devotion when their effect is fully explained by psychological laws. In vain they bid us call an "act of God" that which is perfectly understood. If God thunders by law, the thunder is *not* his voice, as the old-time children of the forest heard it. The dryads no longer fill the recesses of the wood; we know the woods too well. The nymphs departed from the waterfalls when men grew bold to explore them. The divine is ever in the unknown and mysterious, upon which the common hands of investigation have not yet been laid. Faith is the pioneer that pushes out into the regions of mystery, and brings back vague and marvelous reports, which challenge inquiry and form new subjects for investigation.

Men at one time worshiped fire. How marvelous the flame, flashing from the sky, at places belching from the earth, tearing up great trees, consuming the grass of the far-stretching plains! With awe and wonder the early peoples sought to receive good at the hand of fire, and to save themselves from harm at its hands: they designated men to care for it, to prepare their offerings to it, and to propitiate it. Thus they learned to control the fire and use it, and when the fire became their servant, they sought another god. Worship led to knowledge: religion advanced civilization.

In the great plain of Babylonia, where the circle of the earth is so vast and the inhabitants but as grasshoppers, men worshiped the stars, believing that the heavenly bodies controlled the destinies of individuals and nations.

They studied the movements of sun and moon, and the laws of planetary motion, in religious longing to attain good and assert the rule of the spirit, and from that study, with its religious motive, the sciences of mathematics and astronomy came into being.

In primitive times, when tribes of hunters or herdsmen roamed the forests and plains, they thought of their clan as the descendants of a particular deity, who would avenge upon the tribe a wrong committed by any member of it. Thus arose the very idea of public right. In its earliest stages law is all intermingled with religious concepts and usages. Faith laid the foundation of the temple of justice.

Through long centuries the priests were the only physicians. The superficial observer points to the horrors of priestly magic in the attempted cure of disease, and the superstitions that plague us still because of the confusion of physical healing with religious faith. More carefully studied and more justly observed, the science of medicine had its beginning in the crude attempts of religious men to deliver humanity from its enemies. The impulse was religious; in religion medicine had its birth.

Chemistry betrays its religious origin in the superstitions of alchemy. Sculpture was at one time piety, music was worship, all art was devotion to the gods. Religion has been the mother of beauty and the resourceful pioneer of progress. In his heroic endeavor to conquer the world, in his resolution to attain good despite all powers of evil, man has reduced to law one after another the provinces of information to which his attention has

been attracted, pressed ever farther back the borders of the unknown, made himself continuously master of new arts, a victor in new fields.

They are vigorous and independent children whom religion rears, and they refuse to abide under the surveillance and authority of the mother who brought them into being. Astronomy set out on her own way at length, and in the prison of Galileo wrote her declaration of independence. Art, the awkward infant that drew in every particle of her early nourishment from religion, long since grew strong in her own right, and beauty, which once had no life apart from the gods, has won such place in human affection that her lovers give her form for her own fair sake alone. The law is independent, and medicine also, although it proves to be most difficult for religious people to keep their fingers off the humane endeavors of the healing art. Since Immanuel Kant it has been recognized that even the moral law must learn to do without religious sanction, that no man is thoroughly good until the right commands his will by its own inherent majesty.

It might seem that the religious spirit has served its purpose in education, and is no longer needed to furnish objects of inquiry or to stimulate achievement. The children of faith appear to have reached manhood, and to be entirely competent to go their own way. Law is established, and men can go on perfecting government and social usages by the principles of justice already established. The love of beauty will continue to lead into ever fairer artistic expression. Limitless fields appear on the horizon in every physical science, boundless

opportunity for investigation and discovery, and the heart of man can be trusted not to flag in the pursuit of all that is worthy and good.

Unless all signs of the times deceive, religious organizations are destined to have less and less to do with educational effort. Sectarianism in education has met its certain doom. The broadest fact in educational history in recent years is its increasing secularization, using that word in no derogatory sense. In the Middle Ages the Church did all the educating, and the monks were the only school-masters. The first universities were as much religious institutions as the cathedrals which grew at their side. All our early American colleges, in their inception, were religious enterprises. When the clergymen of the New Haven colony gave their books for the founding of a college, they but created a symbol of the religious spirit with which from the first American education has been permeated. But very gradually and very steadily the Church has gone out of the educating business. The clergyman has retreated into the background in educational endeavor. The older colleges, built by godly ministers, which have met with largest favor, have lost most of their religious manner. The institutions lately founded through religious enterprise are often small and feeble, struggling in competition in narrow territories, while by their side Universities of large equipment, with which the cleric has had little to do, are steadily overtopping them. On the surface at least it looks as if our colleges had forsaken the mother which bore them, and, while recognizing religion as an innocent employment for those who are

inclined thereto, depend no longer upon the religious motive.

But, in the meantime, the facts of our human nature have not changed. We are still creatures of desire, permeated with the ineradicable conviction that happiness and blessing are our right, and pressing on therefore, despite the tragic experiences of all our fathers from the beginning of time, to some far haven of peace and quietness, where the weary are at rest. We are still held irresistibly to upward striving; to stop it were to leave off the very quality of manhood. We may never desist our struggle for assurance of permanence and personal worth in this world of tempests and earthquakes, before which our powers are as the flutter of an insect's wing in the roaring of the storm. These facts and forces are to be counted on, as blunt, unescapable realities, impelling us to deeds.

Now, in the region of personal values, the industries and arts in which our expanding science has busied us are of small avail. The knowledge of things can not assure the triumph of the spirit. It is the veriest truism to declare that man's appetite for blessings can not be satisfied with material goods. Though I speak through the sound waves of the upper aether, though I even journey through its spaces and bind its every mysterious current and force to work my will, if my inner manhood has not learned its worth, it profiteth me nothing. A man is no more than his soul, and all the inventions we call so great do not leave our real manhood one whit better advantaged than was theirs who hung on the lips of Socrates. Man is still the measure of all things.

Moreover, the worlds science has to conquer are limited, and there is tragic sighing of spirit at their end. There is no ultimate for the human soul in the conquest of knowledge. There is ever yet more to learn, and in that sense no end to science ; but the process itself cloyes after a little, and testifies that it can by no means lead to a satisfactory end. A man may ever learn and never come to a knowledge of the truth. The reason is that he is not pursuing truth, but acquiring facts, classifying and labeling items of knowledge, which is not the acquirement of truth, but the stuffing of a museum. Truth is vital and personal ; it is fact which finds its way to the soul of a man and nourishes his spirit. There is no assurance of personal worth in the mastery of any quantity of physical fact. There is no real victory of the spirit in science, however perfected.

If life is worth the fight, if there is any hope for us beyond these few years of struggle, it is not through the telescope and the discovery of new stars, nor yet through increased dominion over the matter and forces of the earth, but rather through communion with human spirits of such grandeur and worth that life as they reveal it to us is inherently majestic and grand, and perchance also immortal. If, in the face of discouragement and the thousand difficulties of life, the heart of us is still to rule in courage, if manhood is not to perish but to increase in honor and heroic hold on right, the hope once more is in knowledge of human life, the good and the great who have lived our life nobly and conquered all baseness.

The religious spirit, therefore, which

impels man to seek his highest personal good, is a present and permanent force in education. It serves to hold us fast to those earnest studies of the human spirit, in its noblest manifestations in all forms and in all ages, which develop personal power and teach the old-time triumphs of men who knew their worth. My fundamental need as a man is not to know how things are made and put together, nor how they act and react on one another, but rather how I, physically the veriest atom of the universe, may rise superior to the entire sum of the mass of matter, and be myself, despite the boundless universe of form and stuff. Therefore I must study chiefly the victors who have gone before me : I must study history, because it is the story of victors in the realm of action ; I must master the literature of great peoples, that from them I may draw in the courage by which they overcame ; I must study religion also, because it is the work of heroes of belief, and faith, in this world of difficulty, has helped men most to overcome.

We learned long since that we can put nature under our feet, and we have consumed no little useless energy of late in glorying in that triumph. For how vain is the victory while the contest is still so terrible within our own soul, while millions of our brothers go down under the onslaught of the same old passions that have cast down many mighty since the days of Samson and David. Humanity's contest is within, and the weapons that tell are not carnal, not physical : they are the truth the prophets have forged out of life ; the songs the poets have opened their hearts to hear ; the visions the martyrs

have caught from God; the words of spirit and life which men of thought and insight of all creeds and times have written for the learning of those who would hold their human heritage. We will not let go our grip on that which is high, and our upward striving manhood chains us to the humanities, in whose pursuit alone we can keep to our human estate.

These same religious forces, the impulse to permanence, worth, and the attainment of blessings, which, as I have shown, are realities which will always exert their power, indicate the spirit in which all studies should be pursued and the object and purpose which must be sought in them. All branches of knowledge should be followed in a college in a humane spirit and unto a human end. The study of the classics in college is not to make classical scholars chiefly. It is not to be counted a failure if twenty years after one can not read Homer or Horace. The real object of classical study is the mastery of the qualities of mind and spirit embodied in the classical literatures. It is the soul of Homer we are after, not the language of Homer. The boy for whom the words of his Latin text are so many awkward ways of spelling English ideas wastes his time over Vergil. Plain English is far more useful than English served up in the form of a Greek or Latin puzzle. But if, by a little use of will and application, which has its own intrinsic benefits, a young man works his way through vocabulary and syntax, so that he comes to feel at last the untranslatable beauty and force of the ancient masters, who created the very idea of literature, there will be no question of its benefit to

him. That is what I mean by the study of the classics in a humane spirit and unto a human end.

Geology is a pure science. It has to do with the facts concerning the earth on which we live, the history and manner of its construction, the forms of life it has contained in the vast successive ages. It can be made a mere catalogue of facts, a dry chronicle of happenings that have been a very long time dead. It can also be made a marvelous story of the childhood of the world, days of tremendous physical catastrophes and changes, through the long ages beside which our little human history is the tiniest moment of a child's afternoon. How then the mind is enlarged, and the vision of the eye is lengthened! A man then acquires a sense of proportion, a realization of his size, and takes to himself becoming reverence and humility, as a creature of but a moment of the great eternities. So taught, geology becomes a humanity.

The question for present education is not whether science or letters should be chiefly pursued, but whether science, and letters also, shall be followed in a utilitarian and materialistic spirit, or with a view to the larger development of manhood. One may study mechanics and physics and become merely a machine ditch-digger, of ditch-digging manhood, superior only in the quantity of dirt that is handled at a scoop. If a man is concerned only with the transportation of things, it matters little whether he build a cart to be hitched to a donkey, or an electric system of a thousand cars at sixty miles an hour. Things are things, and their size is of little moment. But it is possible to study physics and learn

something more than the material properties of objects, and the mighty forces and currents which may be set in motion in physical bodies. Descartes observed that "scientific truths are battles won". There is a personal side to every physical law and discovery. Somebody found it out; somebody gave patience and love to its discovery, sought for it, not for lucre's sake, but for fair truth's beauty. The biographical side of every science is of exceeding importance. Many a student who is dull and dead to mathematical formulae and principles could be made to thrill with interest if the history of the science could be brought to his notice. No department of study has a larger and nobler story of devotion and severe labor; none has done more to expand the mind of the race: none is more richly dowered with tales of romance, of heroism, even of martyrdom, than this proverbially dry and difficult science. Only a small number of students will ever become mathematicians, and few will employ its principles in their after life. The notion that its problems furnish the principles of reasoning in life's practical problems is a baseless superstition. The man who tries to work out problems of life by algebraic formulae is not right in his mind. Two and two do not make four when you have to do with persons. But taught and studied as one of the sciences that have nobly occupied and uplifted the men of our race, through whose mastery the student is preparing to hold himself to any question, until he sees it as it is, discerning the essential and neglecting the negligible, and until further he arrives at a result that is not approximate, not guess-

work, but correct, and capable of explanation and of successful defense,—so studied mathematics take on a living interest and are entitled to their honor also as a humane branch of learning.

If these things are true, the religious spirit has still much to contribute to American education. By its insistence on personal values it sends us to the humanities, those studies in which alone we discover and maintain our worth. By the fires it kindles for the victory of the spirit over all things and forces it sanctifies our industry and research in every department of the physical realm. In the face of our marvelous triumphs over material forces, it warns us of the undubitable fact that man can not live by bread alone, no matter how large and rich the supply. It lifts the most prosaic, earthy science into the higher realm of the spirit. It bids us educate men as men, and not as clever brutes.

The religious spirit is something very deep and subtle. It escapes the confines men build for it, and in places where it is unauthorized, unrecognized, perhaps unbidden, finds a more congenial home. Religion has not lost its power in American education. The sincere love of truth, whatever the truth may be, is more religious than the resolution to propagate a fixed and determined system of truth. The free service of all the people, without sectarian interest, is more godly than partisan service of a portion of the people. The lifting of the life of a commonwealth is assuredly not less pious than endeavor to provide officers for a particular organization in that commonwealth. We are delivered in these times from

the narrow, ecclesiastical zeal of the founders of American education, but the deeper, broader religious feeling, which accompanied that zeal and sanctified it, and which has its life and its assurance of permanence in our very nature as men, still commands and dictates an education broad in scope, large in spirit, and directed to the cultivation of the spirit that is in man and the life which he shares with God.

THE CONDITION AND NEED OF MIDDLEBURY COLLEGE.

Middlebury College, one of the old New England institutions of Puritan heritage, the twenty-sixth American college in point of establishment, was founded in the fear of God. While neither religion nor Church are mentioned in our charter, the religious spirit of the founders can not be questioned. John Harvard's gift of half his estate and his entire library, the founding of Yale by the clergymen of the New Haven colony, were not more distinctly acts of religious devotion than the planting of our own Middlebury by the pioneers of this village. They boast at Princeton of their origin in the "Log College of Neshaminy", which Gilbert Tennent built with his own hands, a hut twenty feet square, where for twenty years he instructed boys in the principles of divinity and in classical learning. We have yet greater cause for glory in the old Addison County Grammar School, where our college began its life, a frame building of fair proportions, built by men who themselves still lived in log houses. American education has no more heroic story than the record of the consecration of Painter, and

Chipman, and Storrs, to the work of establishing a home for learning in this frontier wilderness.

The charter constituting this college creates it a public institution of the State of Vermont. Under their present charters the higher educational institutions of Vermont are sisters on absolute equality. This commonwealth does not possess a State University, in the sense in which the Universities of Michigan, Minnesota, and others of the West, belong to their respective States. Our collegiate work is no less the work of Vermont in higher education than similar work performed in the sister institutions of our commonwealth. The State brought us into being, and therefore has a right to expect of us useful service for the welfare of the people.

That service it is our bounden duty to render. We have not on our hands here a private experiment. We were constituted for the benefit of the Commonwealth of Vermont, to take under our intelligent supervision the problem and duty of rendering to those who might resort to us such intellectual, moral, and spiritual training, as our judgment, ever alert for the discovery of new methods and new ideals, finds to be best calculated to make useful citizens and worthy men. The State of Vermont set us to be an American College, and if we can thank her thus far for but small equipment, we may at least be grateful to her for a large and inspiring work.

Perhaps, however, Vermont has done for us more than we realize. I have seen lists of benefactors of this College which no man with any heart in him could read without deep feeling.

Humble farmers, in hard and trying times, their every shilling gained by severest labor, while little children crowded their hearth-stones, some of whom have since become the pillars of this nation, subscribed \$100, \$300, \$500, and sometimes more, that this College, the pride of their fathers, the hope of their growing boys, might continue its beneficent life. Any man who says that no work has ever been done for Middlebury simply does not know. By the bare face of the records President Labaree must have traveled literally thousands of miles, by carriage, up and down this State, that the boys of its farms might have a chance. He used to like to tell how the farmers of this county would speak of "our college".

The obligation imposed by that heroism is not to be cheaply discharged. We can pay the debt only when we put our utmost strength to keep our work to the highest standards of American education. Our one tradition must be service. If any custom of the fathers prevents the best work of to-day for the men of to-day, it must follow the path our fathers chose for their outgrown encumbrances. We must know no prejudice but the prejudice of hard work to meet the problems and difficulties that confront us, according to the best light which any one any where has gained.

Our situation geographically has changed. Modern transportation has made us entirely accessible to the great centers of population in the eastern part of our country, and we share the common responsibility and common field of the sisterhood of eastern Colleges. I do not take up

this work with the idea that the field of Middlebury College is Addison County, or Western Vermont, or even the Champlain Valley. The field of Middlebury is wherever there is a young man or young woman who needs her work. I belong in any city or hamlet, west or east, where the representative of any College belongs, for the towns are without number, large and small, far as well as near, where there are boys and girls who need the Middlebury encouragement to go to College, and whom Middlebury can serve with higher education more economically, more efficiently for them, and therefore with more help and less handicap for their after-life, than any other institution they would be likely to find.

The limitation of our work to a narrow field would be criminal. Our location in a frugal agricultural region favors economy. The standards of living in our beautiful village are quiet and plain. The climate is one of the most healthful and vigorous in the world. The advantage of four years in the country is itself worth more to many a city youth than the cost of an education here. It is the body behind the blow that tells. The limit of our growth need never be the numbers whom we ought to reach; it need only be our ability wisely to care for them. If some one this day could stir ambition in a thousand boys in the stifling cities to prepare for our Vermont College, he could not serve them better.

We men of Middlebury need to lift up our hearts, that we may see. Our College is too great for any restricted sphere of influence. If we extend our service, boys by the hundred will

thank God that we enabled them to enlarge their lives by contact with the world's masters of truth; if we fail of breadth of outlook, we shall deny the privileges of the higher life to thousands whom we ought to help.

I assume that we shall continue to have in our hearts the dominant desire in the hearts of our fathers, to have here a College where the youth of humblest homes are on an absolute equality with those whom fortune has more highly favored. When Middlebury forgets the boy who has a hard time to get a start, she will have forgotten her glory. I would not call her the "poor man's College" for there are many sensible folk—thank God—who still desire to fortify their children by simple living in their early days. Plain standards of life, with strict democracy, will not keep from our halls the scions of the most privileged American homes, at least those of them that are worth educating. Simple ways and democratic principles, coupled with high scholarship, thorough training, and nobility of ideal, will rather attract them. No American College should set itself to serve any particular social class, either poor or rich. But may God forbid that we should ever cease to search for the hesitant, backward boy, of the home that knows severest hardship, that we may establish him an equal in the company of those who seek for truth and self-mastery under the guidance of the world's greatest spirits. I invoke the independent spirit of Vermont to keep us from silly aping of the worser features of collegiate life elsewhere, and to hold us true to our Puritan democracy, remembering our own timid, clumsy knock at Alma

Mater's gate, and the sweetness of hope when it dawned on our own early life.

The need of work like this is immeasurably great. The truly critical period of American history has not yet come. We have been exploiting a continent, the broadest and richest ever allotted to any people. A horde of plunderers, we have swept down upon its treasures, consuming ruthlessly its forests, impoverishing its soil, strewing its meadows to the seas, and burning its treasured mountains as our barbarian forefathers burned the hills of Rome. As robbers we have succeeded tremendously. That has been hitherto our success. We have had but one Emerson. The great Americans have been Edison, Morse, Fulton, and their like, together with the masters of business who have heaped up the largest fortunes the world has known. Were all America to be blotted out, past and present, the loss to the world of culture, thought, and beauty, would not equal the loss of one small year of Athens, or of one man of a dozen that might be named who lived their life with God in the hills of little Judaea.

The time is surely coming when we can live no more by plunder, but must set ourselves to build and to plant, and to renew our life from within. That time came long since to some of the lands beyond the sea. When the Empire of Prussia was all battered down by the onslaughts of Napoleon, when 12,000 Germans lay dead on the battlefield of Jena and 15,000 were taken prisoners, in the midst of deepest humiliation the Prussians founded the University of Berlin, convinced that the secret of national renewal lay in

superior intelligence supported by education, that if the fatherland were to rise from her degradation it must be by the force of men who know and men who think.

The day of our reckoning will also surely come. We can not much longer grow rich by devastation, nor even live by it. America's wealth must come from her men, and in the making of men you must begin at the top and work down. It is the leader who is all important, and with one leader a whole countryside blooms fresh in vigorous life.

In the making of leaders the small community is of highest importance. There are strange, personal currents where masses throng together, drawing individuals irresistibly into the same course of life and thought. Ideas flow from mind to mind; beliefs from soul to soul; feelings from heart to heart. The vast city concourse, plebeian or proletariat, is monotonous, stupidly similar, and tame. In small communities you find individuality and independence. The mountains, where men live in hamlets, have ever been lovers of freedom. Great men have not risen from the hordes of Persia, Babylonia, or the valley of the Nile, where mathematically the chances were so great, but from little Greece, tiny Palestine, and sequestered England, lands all separated into isolated communities by mountain ranges or indenting seas. The greater the aggregate, the less the power and intensity in the individual man. If you would make a master, remove him from the confusing, stifling crush of the masses who are too busy to think. The city University has its justification, but the making of men

of might will remain the honor of the country College.

For the fulfilment of this high calling our resources must be largely increased. Our productive endowment is but \$420,000, and our entire income but little more than \$28,000 a year. We have less than a third the endowment of Williams, less than a fourth that of Amherst, less than a fifth that of Dartmouth. Colleges with five times our income are caring for scarcely more than twice our number of students. We are doing our educational work at a cost to the college of less than \$150 a year for each student. I dare to boast that there is not a College in New England where funds count for more, dollar for dollar, in educational result.

In scholarships we are comfortably well-to-do, but in Professorships we are distressingly poor. Only one chair is fully endowed. We have but \$76,000 specifically for Professorships, a sum barely sufficient to sustain two men. Our first and most immediate need is added endowment for increase of the teaching force. We should have at once \$100,000 for this purpose. We could then do two things. First, we could increase the efficiency of our Professors by narrowing their field. It is not extravagant to call that consecration heroic in which men of high scholarship and personal worth have continued year after year doing the work of our College, striving to maintain their scholarly position in their chosen field, while enforced to cover too many subjects. I am not moved so much by multiplied hours of service; a maker of men ought to work hard; but he ought to be allowed to work in his own calling, and to keep himself

at his best in that field to which he has given his life. Men have given their lives for Middlebury. William Wells Eaton gave his life for her. Men who are now here, and others who will come after them, will not refuse the same sacrifice, but we should at least allow them the joy of their own branch of learning, and whatever compensations they may derive from practice in its higher reaches.

Secondly, with more men we could broaden our course, and meet the unquestioned demand of the times for a Scientific Course, without required Latin. We are to-day the most strictly classical College in New England. We are the only one in which Latin is required for more than one year, and one of four which it is impossible to enter, in any course, without Latin. We should not turn this College into a technical school; we need not try to make ourselves a University; but we should have a College that makes men by whatever studies the men that are needed in these times can best be made. The boy is not made for the College, but the College should be made for the boy. It is no shame to ask the student what he wants; but it is a shame, within reasonable limits, not to give it to him. Unquestionably the scholar, the man of highest culture, the student skilled in philosophy, literature, or historical research, must have Greek as well as Latin. Of the two the Greek is the more valuable, for it enshrines a nobler literature and the soul of a nobler people. A small College, training every student in Greek as well as Latin, specializing in literature, history, and philosophy, would have indeed a high calling. But it should

first be secure of a large endowment, since the support of the classics can not to-day be made a popular appeal; and should also resign itself to the care of a very small number of students, deliberately sending elsewhere those whom God never made for linguistic skill. We have not the endowment, and with good conscience we have not the privilege of serving only a certain type of mind. Students do not seek a College because they feel that they are peculiarly gifted for its particular work, but because of personal influence, and, in our own case, often for reasons of location and economy. Therefore we must not rest content until there is work here that will interest and enthuse students of varied types of mind, not merely the classical and the literary, but also the practical and the scientific. We must not ease our conscience until every boy who has pursued in good faith and industry four years of study in a good secondary school is entitled to continue his work with us, on the same terms on which he might enter other colleges of equal rank. A preparation that is good enough for the first Universities of America ought to be good enough for us.

We can not make this advance without large increase of endowment. We need more Professors in Modern Languages, in History and Political Science, and in the Natural and Physical Sciences. With \$100,000 more we could double our efficiency, increasing both the number of students, particularly of men, and the income from tuition. I am convinced that this is the first need of our College to-day.

Owing to the generosity of Mr. Ezra J. Warner, we have laboratories in the

natural sciences scarcely surpassed by those of any American small College. But no science remains stationary; continual additions of apparatus are needed for the best results. We must not send students out familiar only with the methods of past decades, and in the natural sciences it costs to keep up-to-date. We should have special endowment for the perpetual care of our scientific laboratories.

Our beautiful Library, bearing a name no Middlebury man can too greatly honor, is inadequately sustained out of the general funds of the College. The care of books, and the guidance of students in the use of books, is in our time becoming a profession. A collection of books is not a library in the modern sense; it does not become a library until it is scientifically arranged, classified, and catalogued, and there is constantly at the service of the reader expert counsel and direction in any branch of investigation. The student should be able to put his hands promptly upon every item in every book on the shelves that bears in any way upon the topic he is studying. He should be encouraged to compare authority with authority, taught how to run down errors to their source, delivered from the superstition that all is gospel that appears in print, trained in methods of investigation that will stand him in good stead in any branch of future study, and impressed with that first requisite of an educated man,—appreciation of the proper connotation of the words, I know. We should have not less than \$3,000 a year for library purposes, and until endowment for that purpose is had, the most essential part of our equipment will rest insecure.

This Commencement is the twenty-fifth anniversary of the opening of Middlebury College to women. When in 1883 the Corporation voted that the privileges of the College should be open to women on the same terms as to men, there was doubtless contemplated only the sharing of classroom privileges by a few women from the vicinity, whose presence would not complicate college problems, nor increase appreciably the labors of instruction. We are now ten years beyond that situation. While there are to-day a third more men than women, there are also twice as many women alone as there were men in College when women were admitted. We have a Women's College larger than the entire Middlebury when the first woman came. Women are here in force sufficient to make separate classes necessary in the non-elective courses. In some departments an entire duplication of work is a necessity. With inadequate endowment for a College for men, we are to-day sustaining a College for women also.

During these twenty-five years we have received but \$2,000 specifically for the education of girls. No monies have been received for the general work of the College because of the presence of women as students. The position might therefore be taken that since the needs of the men over-tax our resources, the action of 1883 should be retracted and the doors closed to women. I have looked longingly and affectionately at every argument tending in that direction. No man of common-sense could do other than hesitate to undertake the administration of two Colleges with half the endowment of one. But consider the

situation. We are just at the beginning of the movement for the higher education of women. There will be more women's Colleges, larger and better ones, more specifically adapted to their work. In all northern New England and New York there is no College distinctly for women. The excellent institutions for women to the south are already insufficient for those who seek them. Expenses there are necessarily large. The daughters of the frugal homes of New England can no longer attend the institutions specifically founded for them. We can not shut our doors in the face of such need and opportunity. We have gone too far to go back. We must go on to build up a College for women, suitable to the needs of women, with no fear lest it become too prosperous, but at the same time strengthening and broadening our work for men, and keeping our rank and station as a College for men, not by keeping the women down or out, but by bringing the men's work up. A good woman's College, under the liberal charter of 1902, will not injure us, nor detract from our time-honored position; a poor one, treated with scant justice, will forbid us always that self-respect with which alone we can continue our way to success.

The first step must be a building. We would all like to see a beautiful residence hall for women, near the campus, not less attractive than other recent buildings of the College, costing perhaps \$50,000, serving as a center for the social life of all the girls of the College. Such a building is to-day within our grasp, and with it a considerable increase of endowment. I hold in my hand letters from one of the

most generous benefactors of American education, Dr. D. K. Pearsons of Chicago. These letters are so characteristic and of such unique interest that I wish to read them just as they came to me. In reply to my appeal for \$50,000 for a Woman's Building, Dr. Pearsons wrote on May 6:

"President Thomas: How much endowment have you? How many teachers? How much do you spend yearly? How long have you had co-education?

Are you certain that the College is needed? Are you certain that it can live? I have never heard much about the College. What church controls the College?

Truly,

D. K. PEARSONS.

Fifty thousand dollars is not enough. Can you raise \$100,000 in Vermont and other places? Are you a good beggar? It takes a smart man to get money. Vermont University is near you. Take a good look all around you. Use good judgment."

I replied at once to Dr. Pearsons' inquiries, and in turn received the following, under date of May 12:

"Dr. Thomas: You need \$100,000 to do the work right. I will give you \$25,000 when you raise \$75,000. If you can get along with less, I will give you \$1 for every \$3 you raise. I have only one style of doing business.

Truly,

D. K. PEARSONS."

This is certainly a noble and generous offer. You will note that it is not hampered by restrictions. All above the bare cost of the building will strengthen the general work of the

College, for men as well as for women. The next step ahead for Middlebury is to meet Dr. Pearsons' conditions, and that promptly.

We do well to be proud of Dr. Pearsons' endorsement, and most hopeful because of it also. He has not a record of giving to dying causes. He has received not a particle of personal benefit from Middlebury, and if he can be thus generous, certainly we, who owe all that we have and are to the start this College gave us, should rise in enthusiastic self-sacrifice, and send for his \$25,000 so promptly that he will ask how best he can give us some more.

I am aware that I am taking up a great work, of large and persistent difficulty, weighted with consequences utterly beyond the vision of the keenest. Mistakes are inevitable, and I invoke your charity. I promise you my best, and I ask you for whatever help you think you ought to give me. I am certain that Middlebury College is needed, certain that she has a work, distinctive and separate, that can not be done as well by any other institution. We have an individuality of our own, which we must preserve, but must also strengthen. Our entire endowment and our entire plant, taken together and added to the resources of any other College you might name, would not begin to do the educational work it is doing to-day right here. Our College is as fixed in the green hills as the archæan rock of Camel's Hump and Killington, being anchored by a quarter of a million of stone and marble buildings, and by the enthusiastic love and loyalty of hundreds of friends, mostly poor, but all rich in courage.

The Alumni of Middlebury do well to be grateful to her, for she has been most generous with them. This village and this country-side have reason to be proud of their College. Because of her, strong men from far and near turn their hearts hitherward in grateful interest. No business here conducted is of such direct benefit to the community, financially or otherwise. I would that every humblest citizen of this town might learn to speak with pride of "our College". We will return ten times over all that we receive from tax exemptions in this village, and from benefices of the State, that every last Vermonter, proud of his mountain State, may remember in his pride the little College that sets herself to the making of manhood, clean as Vermont's marble, and strong as her granite. The interests which appeal to-day to men of affairs are many and large. Philanthropies are multiplied and the obligations of life are increased on every side. The sick and the poor, the blind and the lame, move the dullest to pity. The interests of religion, with continents open to the gospel, with myriads strange to the piety of our fathers pouring in upon us, demand largest sacrifice. Nevertheless I venture to declare the rightful claim of education upon the bounty of those who have insight to see its worth. Only the brute turns aside from the helpless child, freezing in the cold. The most thoughtless are moved by the cripple's pitiable plea. The passion of religious faith wakens millions to her summons. But the boy of the frugal home, who stirs at ambition's call, who feels within him impulse to prepare for the world's large service, waits with his more pitiable need until

we who have known like stirring in the days now far away, come close to him to tell him that we understand. You can feed the hungry with bread at five cents a loaf. You can care for orphans at a few pennies a day. But the hunger of the mind, the deep hunger of the soul that presses out into the mysteries of life—that you can feed only with libraries, and with laboratories, and above all with men, not cheap men either, masterly men sufficient to the making of masters. These things cost, but they are worth all they cost. It is terrible to want bread; but it is more terrible to want knowledge, to want opportunity, to want a grip somewhere on the world's worthy work, and not to know just how to get it.

The cripple on the street corner is a pitiable sight, but give me the College

I want and I will find in the hills here somewhere a man who will help a hundred cripples. A city laid waste by floods calls for deepest sympathy; but with facilities almost at our doors we might train men who would plant forests to stay a thousand floods. The world's one need is men, and the world's greatest need is men who can lead; I am sure that in our College we can make them still.

I have before me the thrilling vision of the men of this little College, united in enthusiastic loyalty, enlisted as men who serve their country and their God, enlarging the work of our College until in the homes of the humble near and far the name of Middlebury shall speak hope and outlook for those who would prepare themselves largely to live, and by large lives bless the world.



THE REPRESENTATIVES OF OTHER COLLEGES AND EDUCATIONAL INSTITUTIONS

IN ATTENDANCE UPON THE INAUGURATION.

HARVARD UNIVERSITY: JOHN ELIOT WOLFF, Professor of Petrography and Mineralogy.

YALE UNIVERSITY: GEORGE HENRY PERKINS, Class of 1867. Professor of Natural History in the University of Vermont.

COLUMBIA UNIVERSITY: JAMES CHIDESTER EGBERT, Professor of Latin.

BROWN UNIVERSITY: ALBERT DAVIS MEAD, Professor of Comparative Anatomy.

DARTMOUTH COLLEGE: WILLIAM THAYER SMITH, Dean of the Medical School.

WILLIAMS COLLEGE: ASA HENRY MORTON, Professor of the Romance Languages.

THE UNIVERSITY OF VERMONT: ROBERT ROBERTS, Class of 1869.

AMHERST COLLEGE: JOHN FRANKLIN GENUNG, Professor of Rhetoric.

HAVERFORD COLLEGE: DON E. BARRETT, Professor of Economics.

OBERLIN COLLEGE: WILLIAM H. SPENCE, Class of 1899.

HARTFORD THEOLOGICAL SEMINARY: LEWIS B. PATON, Professor of Old Testament Literature.

MOUNT HOLYOKE COLLEGE: FLORENCE PURINGTON, Dean.

TUFTS COLLEGE: CHARLES H. DARLING, Class of 1884.

VASSAR COLLEGE: ANNIE C. TAYLOR, Class of 1896.

BATES COLLEGE: FRITZ WALTER BALDWIN, Trustee.

CORNELL UNIVERSITY: ERNEST ALBEE, Professor of Philosophy.

JOHNS HOPKINS UNIVERSITY: EDWARD H. GRIFFIN, Professor of the History of Philosophy.

GREETINGS FROM OTHER COLLEGES.

At one o'clock the Corporation Luncheon was served in the Town Hall, more than two hundred and fifty being seated at the tables. At its close President Brainerd called the assembly to order and gracefully transferred to President Thomas the duties of toastmaster. The speakers of the afternoon were Governor Proctor and the representatives of the various institutions of learning that had participated in the inauguration exercises of the morning. A brief summary of the utterances is all that is here presented.

GOVERNOR PROCTOR.

Governor Proctor dwelt on the genuine good of recalling college days—the days of true democracy, under whose influence men gather and live in harmony; the days when freedom is greatest and pleasure keenest, and when a man stands for what he really is. We, he said, who have come under that influence have not finished our course; it is a continuous course of never-ending partnership. Let us acknowledge our debt of gratitude, and to-day, as Middlebury is embarking under a new leadership, with a future brighter than ever before, let every Middlebury man live for a better and fuller college service.

PROFESSOR EGBERT.

Professor Egbert, speaking first as a friend of Dr. Thomas, bore witness to his devoted scholarship, to his breadth

as a man, and above all to his interest in humanity. I do not know, he said, of a more ideal man for President of a college; and he quoted, as fulfilled in the new incumbent, certain words of Secretary Taft regarding the needed qualifications for another Presidency. As a representative of Columbia University, Professor Egbert discussed the opportunities of an institution like Middlebury. The country college, he declared, conserves education in its best sense; to such colleges we look for the preservation of education for education's sake. I congratulate you, he said in closing, on your new President, and I congratulate him, because I deem it a great honor for a man to be President of his Alma Mater.

PROFESSOR WOLFF.

Professor Wolff brought the official greetings of Harvard and a personal greeting from President Eliot to President Brainerd and President Thomas. A particular reason for affectionate relations between Middlebury and Harvard lay in the fact that Middlebury's third President, Joshua Bates, 1818-1839, graduated from Harvard in 1800, the year of Middlebury's founding. President Bates's term of office had been surpassed in length only twice in the history of the College, once by that of President Brainerd, and the speaker wished for President Thomas a service as long, or longer, and as successful.

PROFESSOR PERKINS.

Professor Perkins spoke in a double capacity, having brought to Middlebury maternal greetings from Yale and the cordial good-wishes of his colleagues in the Faculty of the University of Vermont. He expressed the wish that those colleagues might have heard the forceful, practical address of the morning, and the wonder that a man of theological training could know so much as to the educational problems of the day. His desire was that Middlebury and the University might work together as sister institutions for nobler manhood and truer life in Vermont.

DEAN SMITH.

Doctor Smith, pursuing the genealogical suggestions of previous speakers, found Dartmouth also a child of Yale through Eleazar Wheelock, and Middlebury and Dartmouth in a true sense sisters. Boston, he said, had been characterized as not a city but a state of mind; if Middlebury is the state of mind set forth in the address of the morning, the College is absolutely sure of success.

DEAN PURINGTON.

Dean Purington, bringing the greetings of Mount Holyoke, expressed her belief in the college that has for its aim the giving of the best education, intellectual, moral, spiritual, and her confidence that the very best is in store for Middlebury.

PROFESSOR GRIFFIN.

Dean Griffin spoke of the high regard for Middlebury prevailing at Johns Hopkins, because of the well-trained students she has sent there

graduate work. Believing fully in the function of the small college, he nevertheless regretted that various influences are forcing a certain kind of uniformity and expressed the hope that Middlebury will cherish its individual features, to the end that our colleges may not be made all alike.

PROFESSOR GENUNG.

Professor Genung congratulated alumni and students on a leader with such clear ideas as to the situation and its duties. He enlarged on the good, old-fashioned Scripture expression as to seeing eye to eye, holding it peculiarly true of an assembly like the one before him, with its common language, common memories, and common aims.

PROFESSOR MORTON.

Professor Morton proved that Williams also is a child of Yale and that Amherst is in consequence a granddaughter. Williams, Dartmouth, and Middlebury, then, with their common inclination to the classics, might well be called the three graces. As a teacher of romance, he was interested in what had been said about the ladies—interested, and somewhat alarmed. The ladies will do away with us; Goethe has spoken of the eternal feminine, but has not a word to say of the eternal masculine. But the men of Middlebury can hardly fail of success; they cannot fail so long as human nature, American human nature, Christian American human nature remains fundamentally what it is.

MRS TAYLOR.

Mrs. Taylor, introduced by President Thomas as one who might be

mance referred to by Professor Morton, brought the greetings of the President and Faculty of Vassar. As to romance she felt that others possibly knew as much about it as she; at any rate, she was not going to tell what *she* knew.

PROFESSOR PATON.

Professor Paton, as a representative of Hartford Theological Seminary, spoke of the relation of the seminaries and the colleges, and the need of an educated ministry. The smaller colleges are in closer touch with the seminaries, perhaps because in them there is more of the ideal life led. In institutions, too, where the technical has not crowded out the broad ideal of culture, the seminaries get the best men for the ministry; and under the ideals outlined by President Thomas there should be an increasing stream of Middlebury men going out from the college to the seminary.

PROFESSOR ALBEE.

Professor Albee, of Cornell, after a few words of personal reminiscence, discussed certain relations of the college and the university, declaring that the old jealousy between them is a thing of the past, and that the universities have still a good deal to learn from the colleges if they would retain a consistent, harmonious, and effective course of undergraduate work.

PROFESSOR BARRETT.

Professor Barrett expressed his pleasure at being able to bring from Haverford the greetings of President Sharpless and to carry away from a remarkable function the spirit breathed in all the exercises of the day.

MR. ROBERTS.

Mr. Roberts, speaking for the Cor-

poration of the University of Vermont, said that no educational institution in Vermont can afford to go without giving its good-will to every other institution in the Commonwealth and receiving its good-will in return. This State, he said, is changing in its character—the fact might as well be recognized—but our educational institutions are not declining. They are hard up, but they are not so miserably hard up as the richer institutions. In concluding, he spoke of the strong types of men exemplified in the early Middlebury graduates, notably in men like his father, Daniel Roberts, and Truman M. Post.

PROFESSOR MEAD.

Professor Mead, while bringing the good-wishes of Brown University, spoke chiefly and interestingly as a Middlebury alumnus and classmate of President Thomas.

DOCTOR BALDWIN.

Doctor Baldwin, representing Bates College, said that he was present to testify his love for the new President and his great respect for the institution over which he is to preside. I regret, said he, that Doctor Thomas is no longer to be with us at East Orange, but I rejoice that he has been transferred to a larger ministry. He is a man who knows when to laugh; he knew when not to be cross and when not to be discouraged over his work. He will help your young men and women. I congratulate Middlebury and I congratulate him; God bless both and all of you.

JUDGE DARLING.

I have long been interested, said Judge Darling, speaking for Tufts,

in Middlebury College. And when I learned that there was to be a new President, I trembled lest traditions should be broken down and Middlebury should fall a victim to the present-day educational trend. Your words have relieved me, Mr. President, and I wish to say to you that from what I heard this morning, and from

what I have heard this afternoon from the educational world, I believe that there is a coming back to the ideals of Middlebury College; and that the day will come when you will be among the first, and strongest, in upholding the traditions that have been here so well established.

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INAUGURATION EDITORIALS

MIDDLEBURY COLLEGE

THE city of Burlington and the University of Vermont extend congratulations and good wishes to the town of Middlebury and the ancient and honorable institution of learning which adorns and dignifies it. Middlebury College celebrates its 108th Commencement under the most favorable auspices, and inaugurates to-day a new President under whose administration a great advance may be confidently looked forward to.

It is a gigantic programme which President Thomas detailed in his inaugural address to-day—a great extension of the endowment of the college, the modernization of the course of study, with what is in effect the addition of a school of science, and the extension of the women's department to an extent commensurate with its importance. More money, more departments, more professors, more buildings—this is the burden of President Thomas's discourse.

The times are auspicious and the new President is the man to carry out his programme, extensive as it is. As to the old cry about the consolidation of Vermont colleges, it is sufficient to say that it is a condition and not a theory that confronts us, and, such being the case, all will wish President Thomas a realization of his brightest dreams. May his incumbency of his office be long and prosperous!

Burlington (Vt.) Daily News, June 24, 1908.

A HOME OF THE HUMANITIES.

THE change of Presidents at Middlebury College, Vermont, calls fresh attention to the honorable history of that institution, which eight years ago celebrated the centennial of its service. The new head, Rev. Dr. John M. Thomas, is a man on the sunny side of forty, and progressive, as becomes his years. His inaugural address glorified the consecrated spirit in which the college had its birth and recalled the names of the men who brought it into being. "American education has no more heroic story," he said, "than the record of the consecration of Painter and Chipman and Storrs to the work of establishing a home for learning in this frontier wilderness." He paid tribute to what men of the State had done for it out of their poverty. "Humble farmers, in hard, trying times, their every shilling gained by severest labor, while little children, some of whom have since become pillars of the nation, crowded their hearthstones, subscribed hundreds of dollars that the college, the pride of their fathers and the hope of their growing boys, might continue its beneficent life."

A college of this kind, which has been built up and maintained through great sacrifice and severe self-denial, powerfully appeals to the affections of those most familiar with its history. It has a peculiar mission. The passion for education has developed more rapidly and widely than the means of gratifying it and that passion is frequently strongest among those to whom the doors of opportunity seem close shut. The sons of rich men have no trouble on that score. The boy to whom a few hundreds a year can be spared can take his course in comfort, but what were once considered the inexpensive colleges are steadily growing fewer. Middlebury is richer in scholarships than in means of maintaining an adequate teaching force. As President Thomas expressed it, "we are doing our educational work at a cost to the college of less than \$150 a year for each student. I dare to boast that there is not a college in New England where funds count for more, dollar for dollar, in educational results."

He is evidently a friend of the humanities in their more spiritual sense. "The study of classics in college is not to make classical scholars chiefly. The real object is the mastery of the qualities of mind and spirit embodied in classical literature." All studies, he holds, whether of science or letters, should not be pursued for purely utilitarian ends, but "with a view to the larger development of manhood."

Boston Transcript, June 27, 1908.